



# How to Get Barakah in Your Life

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah, The Most Gracious, The Most Merciful

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Assalamu'alaikum wa rahmatullahi wa barakatuhu,

We pray that this message reaches you  
in good health and imaan.

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May Allah make our paths toward seeking  
beneficial knowledge easy and kindle our hearts  
with sincerity and gratefulness  
towards Him.

Jazakumullahu Khayran



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جل جلاله

جل جلاله | Jalla Jalāluhu

**Allah the Most Exalted**

صلی اللہ علیہ وسلم  
صلی علیہ وسلم

صلی اللہ علیہ وسلم | Sallālāhu Alayhi Wa Sallam

**Peace and blessings of Allah be upon him**

# What is Barakah?

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*Chapter One*

Understanding the concept of Barakah is crucial to know whether we have it in our lives or not.

Al-Raghib al-Isfahaani رَحِيمُ اللَّهِ رَحْمَةُ اللَّهِ، a scholar of the Arabic language, defined Al-Barakah as **“the existence and establishment of Divine Goodness in something.”**

When Divine Goodness exists in something, you get far more than you would have ever expected.

To define Barakah, Al-Raghib al-Isfahaani رَحِيمُ اللَّهِ رَحْمَةُ اللَّهِ refers to what Allah ﷺ says in the Qur'an regarding the people of the towns to whom He sent Messengers:

1

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَأَتَقْوَى لَفَتَحْنَا عَلَيْهِمْ بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ [...]

**Had the people of those societies been faithful and mindful 'of Allah', We would have overwhelmed them with blessings from heaven and earth...**

Surah Al-A'raf 96

If only these people had *Imaan* & *Taqwa*, Allah would have opened for them *Barakaat* or blessings from the heavens and the earth.

Al-Raghib al-Isfahani رَحِيمُ اللَّهِ also says that it is called 'Barakah' because of the divine goodness established in it, which is akin to water established in a pond.

When it rains, water collects in that pond and stays there. Thus, it becomes established. This pond in Arabic is called بِرْكَة (birkah).

Notice how the word بِرْكَة (Barakah) is derived from the same root letters ب and ر, and ك as بِرْكَة (birkah).

He brings the word بِرْكَة to indicate the steadfastness, stability and establishment of goodness from Allah ﷺ, much like water when it is established in a pond.

The Arabs used words with ب and ر and ك to describe something that is ثابت ( ثَابِت ), meaning stable or established.

Imagine rain descending, water being absorbed by the earth, and streaming into rivers. Eventually, it pools in a pond where it remains still and steadfast, this is what is referred to as a بِرْكَة (birkah) - when goodness is gathered somewhere and stays there.

From this comes the word مُبَارَكٌ which refers to something that is blessed or contains goodness, similar to when goodness is gathered and firmly remains in a particular place or situation.

Ibn al-Qayyim رَحِيمُ اللَّهِ described Barakah as a state of being established, constant, and settled.

Imam Al-Baghawi البغوي, on the other hand, focused on the consistency of Barakah, i.e., something that is consistently and constantly good.

In his tafsir of Surah Al-A'raf 96, he said that the word بَرَكَاتٍ refers to continuous, abundant rain and growth of vegetation, highlighting the absence of drought or famine as a result.

# How the Word 'Barakah' is Used

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*Chapter Two*

According to some scholars, the word Barakah implies that something is "developed" and has "increased".

The concept of Barakah is comprehensive.

In the Qur'an, there are verses that mention Barakah in different ways:

Allah ﷺ mentions in the Qur'an:

1

[...] أَنْ بُوْرَكَ مَنْ فِي الْنَّارِ وَمَنْ حَوْلَهَا وَسُبْحَنَ اللَّهِ رَبِّ الْعَالَمِينَ

**Blessed is the one at the fire, and whoever is around it! Glory be to Allah, the Lord of all worlds.**

Surah An-Naml 8

2

وَبَرَكْنَا عَلَيْهِ وَعَلَى إِسْحَاقَ

**We blessed him and Isaac as well.**

Surah As-Saffat 113

3

[...] تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَرَكْنَا فِيهَا

**... blowing by his command to the land We had showered with blessings. It is We Who know everything.**

Surah Al-Anbiya 81

Similarly, in the du'aa of Witr:

4

وَبَارِكْ لِي فِيمَا أَعْطَيْتَ

**"...bless me in what You have bestowed..."**

Sunan an-Nasa'i 1745

Allah describes the Qur'an as being مُبَارَكٌ (Mubarak) due to the immense goodness it holds, its numerous benefits, and the various forms of blessings it encompasses.

However, for Allah, we do not use the word Mubarak. Instead, we say that He is تَبَارَكَ (Tabarak) as He is the bestower of all good and blessings.

Ibn al-Qayyim رَحْمَةُ اللَّهِ described Barakah as the action which Allah does, which is bestowing something with goodness. Barakah is attributed to Allah in the same way his mercy and might are attributed to him. For this reason, we do not use the word Tabarak for anyone except Allah.

The object in which Allah puts Barakah is described as being Mubarak, meaning Allah decreed for it to be blessed. As for his slave and Messenger Muhammad ﷺ, he has been blessed by Allah and is not the source of blessings.

Everything good is found in his names, attributes and actions - there is no greater good or perfection. Every action of his is wisdom, mercy and absolute goodness.

Ibn al-Athir رَحْمَةُ اللَّهِ explained how the following hadith demonstrates the use of the word Baarak:

5

[... اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ]

**O Allah, send blessings upon Muhammad and upon the family of Muhammad as You sent blessings upon the family of Ibrahim among the nations. You are indeed Worthy of praise, Full of glory.**

Sunan an-Nasa'i 1289

Here, Baarak refers to making it permanent and forever that which Allah has given the Prophet ﷺ of honour and nobility. It is taken from the word Barak from the camel who sits in one place and doesn't move, similar to the way goodness persists and remains steadfast in one place.

Ibn al-Qayyim رَجُلُ اللهِ اَمْهُ said that this du'aa encapsulates the essence of Barakah - it is a supplication to Allah to give the Prophet ﷺ all the good that He gave the family of Ibrahim, to make it last forever, to establish and make it permanent for him, and to increase and multiply it.

# The Core Of Barakah

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*Chapter Three*

The purpose behind knowing the core of Barakah is to understand what it actually is, where it comes from and why it holds great significance.

Allah ﷺ says in the Qur'an regarding the people of the towns to whom He sent Messengers:

1

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامْنُوا وَأَتَقْوَا لَفَتَحْنَا عَلَيْهِمْ بِرَبِّهِمْ مِنَ السَّمَاءِ وَالْأَرْضِ وَلَكِنْ كَذَّبُوا فَأَخْذَنَاهُمْ بِمَا كَانُوا يَكْسِبُونَ

**Had the people of those societies been faithful and mindful 'of Allah', We would have overwhelmed them with blessings from heaven and earth. But they disbelieved, so We seized them for what they used to commit.**

Surah Al-A'raf 96

This Ayah is a fundamental principle when it comes to the concept of Barakah. Allah ﷺ tells us that Imaan and Taqwa are the cause of all blessings.

Some scholars of Tafseer limited the meaning of the word Barakah in this Ayah to encompass only rain and vegetation. However, an alternate perspective is that even if the Ayah is specific to the rain and vegetation on earth, then it serves as an example that can be applied to everything upon which Allah ﷺ bestows His blessings.

Imam As-Sadi رَحِيمُهُ اللَّهُ, in reference to this Ayah, emphasised that if the people truly believed in their hearts with Imaan that reflected in their actions and implemented the Taqwa of Allah ﷺ openly and inwardly by leaving everything He made Haraam, He would have opened up for them blessings of the heaven and the earth. They would have lived a life with the most abundant provisions, without any hardships, struggles, turmoil or strife.

Due to their lack of Taqwa of Allah, Allah seized their Barakah. Instead, they experienced calamities, punishments, trials, and tribulations. These hardships were some of the consequences of their deeds.

Allah ﷺ says in the Qur'an:

2

وَلَنُذِيقَنَّهُم مِنَ الْعَذَابِ الْأَدْنَى دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ

**We will certainly make them taste some of the minor torment 'in this life' before the major torment 'of the Hereafter', so perhaps they will return 'to the Right Path'.**

Surah As-Sajdah 21

From this, we understand that the first core of Barakah is to accept and affirm the truth of what Allah and His Messenger ﷺ conveyed and to act upon that affirmation i.e. Imaan.

But what about the wealthy disbelievers? Or the disobedient slaves of Allah who appear to have been given an abundance of everything?

We say that it is not Barakah that Allah has given them. Rather, it is just money. If a person's wealth fails to become a source of goodness for him, and causes him to increase in transgression and disbelief, then it cannot be said to have Barakah in it. It is only something that leads to his destruction.

Barakah, on the other hand, is the goodness that Allah puts in something you have. It stays with you and increases, and you benefit from it more than you had expected.

Therefore, we need to understand that having money should not be equated with having Barakah.

The core of Barakah lies in having Imaan and Taqwa.

Ali Ibn Abi Talib رضي الله عنه defined Taqwa as:

- 1 **To fear Allah**
- 2 **To act upon the revelation [i.e. The Quran and Sunnah]**
- 3 **To be satisfied with having little**
- 4 **To prepare oneself for the journey to the Hereafter**

These are the qualities of Taqwa that can be implemented to bring *Barakah*.

# Seeking Forgiveness and the Role of Sins in Taking Away Barakah

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*Chapter Four*

In the previous chapter, we discussed Surah Al-A'raf verse 96 and how Allah seized the People of the towns and villages and removed all of the Barakah from their lives, from the Earth, from themselves because of what they earned of sin in disbelieving and rejecting the Messengers عليهم السلام.

From this, we understand that sins play a significant role in taking away Barakah from a person's life.

Allah says in the Qur'an:

1

فَقُلْتُ آسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا

**saying, 'Seek your Lord's forgiveness, 'for' He is truly Most Forgiving.**

يُرِسِّلِ الْسَّمَاءَ عَلَيْكُمْ مِدْرَارًا

**He will shower you with abundant rain,**

وَيُمْدِدُكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلُ لَكُمْ جَنَّاتٍ وَيَجْعَلُ لَكُمْ أَنْهَارًا

**supply you with wealth and children, and give you gardens as well as rivers.**

Surah Nuh 10-12

Tawbah and Istighfar are connected. Istighfar, linguistically, refers to asking Allah for Maghfirah - to conceal and remove the consequences of your actions. Tawbah, on the other hand, refers to where one acknowledges their wrongdoing, feels remorseful, and resolves not to repeat the sin.

Tawbah revolves around four aspects:

<b>Past</b>	Feeling regret/remorse and acknowledging one's wrongdoings.
<b>Present</b>	Stopping the sinful actions in the present moment.
<b>Future</b>	Intending and determining to not return to those sinful actions again.
<b>People's rights</b>	Rectifying and making up for any harm caused to others (eg. seeking forgiveness from those wronged, giving charity on their behalf and so on).

Hasan al-Basri رَحِمَهُ اللَّهُ emphasized on the importance of Istighfar when approached by three individuals. The first person complained about the persistent drought, the second complained of extreme poverty and financial struggles and the third complained about not being able to have children. In response to all three, Hasan al-Basri رَحِمَهُ اللَّهُ gave the same advice: Seeking Allah's forgiveness.

He emphasised the same by reciting verses 10-12 from Surah Nuh. This highlights the role of sins in removing Barakah.

Similarly, Allah had blessed the people of Saba with bounties and abundant resources. But because they turned away and rejected the Messenger of Allah ﷺ, Allah punished them for their sins and their ingratitude for what He had given them.

Several other examples from the Qur'an are a testament that a calamity never came down except because of a sin and it will not be removed from a People except for Tawbah.

Allah ﷺ says in the Qur'an:

2

وَإِنْ آسْتَغْفِرُواْ رَبَّكُمْ ثُمَّ تُوبُواْ إِلَيْهِ يُمْتَغِّرِّكُمْ مَّتَّعًا حَسَنَا إِلَّا أَجْلُ مُسَبَّبِي وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ وَإِنْ تَوَلُّوْاْ فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ

**And seek your Lord's forgiveness and turn to Him in repentance. He will grant you a good provision for an appointed term and graciously reward the doers of good. But if you turn away, then I truly fear for you the torment of a formidable Day.**

Surah Hud 3

From this, we have understood that bringing Istighfar (forgiveness) and Tawbah (repentance) together and turning back to Allah with its conditions as it deserves to be done, becomes a source of Barakah.

If you lack in Barakah (Eg. in your life, wealth, children, time and so on), there is no reason for this except sins and transgression. Recognizing your wrongdoings, seeking Allah's forgiveness and striving to change your path will bring you Barakah from the heavens and the earth.

# Asking Allah for Barakah

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*Chapter Five*

Asking Allah for Barakah and not seeking it from anyone or anything else is the most important concept of Barakah.

Abu Huraira رضي الله عنه reported that Allah's Messenger ﷺ was given the first fruit and he said:

1

اللَّهُمَّ بَارِكْ لَنَا فِي مَدِينَتِنَا وَفِي مَهَارِنَا وَفِي مُدُنَنَا وَفِي صَاعِنَاتِ بَرَكَةٍ مَعَ بَرَكَةٍ. نُمْ يُعْطِيهِ أَصْغَرَ مَنْ يَحْضُرُهُ مِنَ الْوِلْدَانِ.

**O Allah, shower blessings upon us in our city, and in our fruits, in our mudd and in our sa's, blessings upon blessings, and he would then give that to the youngest of the children present there.**

Sahih Muslim 1373

It is worth noting how the Prophet ﷺ would give the fruits to the small children who happened to be present there. It is because *Barakah* is with them. They do not sin.

In another Hadith, Hakim bin Hizam رضي الله عنه said:

2

سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي، ثُمَّ قَالَ لِي "يَا حَكِيمُ، إِنَّ هَذَا الْمَالَ حَضِرٌ حُلُوٌّ، فَمَنْ أَخَذَهُ بِسَخَاوَةٍ نَفْسٍ بُورِكَ لَهُ فِيهِ، وَمَنْ أَخَذَهُ بِإِشْرَافٍ نَفْسٍ لَمْ يُبَارِكَ لَهُ فِيهِ، وَكَانَ كَالَّذِي يَأْكُلُ وَلَا يَشْبَعُ، وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى". قَالَ حَكِيمٌ فَقُلْتُ يَا رَسُولَ اللَّهِ، وَالَّذِي بَعَثْتَ بِالْحَقِّ لَا أَرْزَأُ أَحَدًا بَعْدَكَ شَيْئًا حَتَّى أُفَارِقَ الدُّنْيَا. فَكَانَ أَبُو بَكْرٍ يَدْعُو حَكِيمًا لِيُعْطِيهِ الْعَطَاءَ، فَيَأْبَى أَنْ يَقْبَلَ مِنْهُ شَيْئًا، ثُمَّ إِنَّ عُمَرَ دَعَاهُ لِيُعْطِيهِ فَأَبَى أَنْ يَقْبَلَ فَقَالَ يَا مَعْشَرَ الْمُسْلِمِينَ، إِنِّي أَعْرِضُ عَلَيْهِ حَقَّهُ الَّذِي قَسَمَ اللَّهُ لَهُ مِنْ هَذَا الْقَنْءِ، فَيَأْبَى أَنْ يَأْخُذَهُ. فَلَمْ يَرْزُأْ حَكِيمٌ أَحَدًا مِنَ النَّاسِ بَعْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى تُوفَّيَ.

**"I asked Allah's Messenger ﷺ for something, and he gave me. I asked him again, and he gave me, and said to me. 'O Hakim! This wealth is like green sweet (i.e. fruit), and if one takes it without greed, then one is blessed in it, and if one takes it with greediness, then one is not blessed in it, and will be like the one who eats without satisfaction. And an upper (i.e. giving) hand is better than a lower (i.e. taking) hand,' I said, 'O Allah's Messenger ﷺ! By Him Who has sent you with the Truth. I will not ask anyone for anything after you till I leave this world.' So, when Abu Bakr during his Caliphate, called Hakim to give him (some money), Hakim refused to accept anything from him. Once `Umar called him (during his Caliphate) in order to give him something, but Hakim refused to accept it, whereupon `Umar said, "O Muslims! I give him (i.e. Hakim) his right which Allah has assigned to him) from this Fai '(booty), but he refuses to take it." So Hakim never took anything from anybody after the Prophet ﷺ till he died.**

Sahih al-Bukhari 3143

This emphasises that Barakah must not be sought from the hands of the people; it should only be sought from Allah through du'aa. When something is given freely from a person's sincere heart without any sense of pressure or insistence, one will get Barakah in it.

However, if it is obtained through persistent demands or pressure, one will not get any Barakah in it and the person will be like the one who eats food but is never full.

# Causes of Barakah

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*Chapter Six*

In this chapter, we will explore some of the causes of *Barakah* and ways to attain it:

### A Attaching Yourself to the Qur'an

Allah ﷺ says regarding the Qur'an:

1

كَتَبْ أَنْزَلْنَاهُ إِلَيْكَ مُبَرَّكٌ لَّيْدَرِّوْأَ عَائِتَهٖ وَلِيَتَذَكَّرَ أُولُوا الْأَلْبَابُ

'This is' a blessed Book which We have revealed to you 'O Prophet' so that they may contemplate its verses, and people of reason may be mindful.

Surah Sad 29

Attaching yourself to the Qur'an, studying it, memorising and reciting it will bring Barakah.

One way to implement it would be to make the Qur'an the first thing you begin your day with. The Qur'an is the uncreated speech of Allah. He has made it Mubarak. And since Allah is the source of all goodness and blessings, this will be a tremendous source of Barakah.

### B Honesty and Transparency in Trade

Hakim bin Hizam رَضِيَ اللَّهُ عَنْهُ narrated:

2

النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "اَنْبِيَاعَانِ بِالْخَيَارِ مَا لَمْ يَتَفَرَّقَا، فَإِنْ صَدَقَا وَبَيَّنَا بُورَكَ لَهُمَا فِي بَيْعِهِمَا، وَإِنْ كَذَبَا وَكَتَمَا مُحِقَّتْ بَرَكَةُ بَيْعِهِمَا".

The Prophet ﷺ said, "The buyer and the seller have the option of canceling or confirming the bargain unless they separate, and if they spoke the truth and made clear the defects of the goods, then they would be blessed in their bargain, and if they told lies and hid some facts, their bargain would be deprived of Allah's blessings."

Sahih al-Bukhari 2110

When you are trading, buying or selling, the blessings and goodness from Allah are attached to deals where both parties are truthful, honest and openly disclose any defects or shortcomings in their transaction.

Conversely, if anyone deceives, lies or conceals information, the transaction loses the blessings of Allah.

### C Honesty and Transparency in Trade

Allah ﷺ also said in the Qur'an regarding interest and charity:

3

يَمْحُقُ اللَّهُ الْرِّبَوْأَ وَيُرْبِي الصَّدَقَاتِ

Allah has made interest fruitless and charity fruitful.

Surah Al-Baqarah 276

Allah says that He restricts Riba (interest) by taking away all the blessings from it. Contrarily, Allah has made Sadaqah to be a source of Barakah, causing it to increase and grow.

#### D Good Ties with Neighbours and Family

Anas bin Malik رَضِيَ اللَّهُ عَنْهُ narrated:

4

أَنَسِ بْنِ مَالِكٍ - رضي الله عنه - قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ "مَنْ سَرَّهُ اللَّهُ أَنْ يُبْسِطَ لَهُ رِزْقًا أَوْ يُنْسَأَ لَهُ فِي أَثْرِهِ فَلَيُصِلَّ رَحْمَةً."

I heard Allah's Messenger ﷺ saying, "whoever desires an expansion in his sustenance and age, should keep good relations with his Kith and kin."

Sahih al-Bukhari 2067

Some scholars suggest that by maintaining strong ties with his relatives, an individual would be given Barakah in his life to do good deeds and spend his time doing things that benefit him in the Akhirah.

#### E Spending Your Wealth in the Way of Allah

Allah ﷺ says in the Qur'an:

5

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ وَاللَّهُ يُضَعِّفُ لِمَنْ يَشَاءُ وَاللَّهُ وَسِعٌ عَلَيْهِ

The example of those who spend their wealth in the cause of Allah is that of a grain that sprouts into seven ears, each bearing one hundred grains. And Allah multiplies 'the reward even more' to whoever He wills. For Allah is All-Bountiful, All-Knowing.

Surah Al-Baqarah 261

Spending your wealth in the way of Allah is like sowing a single seed - from which grows seven ears of comb and each has a hundred seeds. This implies the manifold rewards that come from acts of Sadaqah.

Furthermore, Allah multiplies the reward for spending in His way by 700 times and more for whoever He wills.

#### F Sharing Meals and Eating Together

The Prophet ﷺ said:

6

فَاجْتَمِعُوا عَلَى طَعَامِكُمْ وَادْكُرُوا اسْمَ اللَّهِ عَلَيْهِ يُبَارِكُ لَكُمْ فِيهِ

**"Eat your meals together and mention the name of Allah over it, for you will be blessed in it."**

Riyad as-Salihin 742

Gathering together to eat meals and invoking the name of Allah over the food brings Barakah in it.

One often-forgotten Sunnah is not meticulously measuring the food used in the house and Allah will put Barakah in it.

### The Blessed Hours of the Early Morning

It was narrated from Sakhr Al-Ghamidi that the Messenger of Allah ﷺ said:

7

اللَّهُمَّ بَارِكْ لِأَمَّتِي فِي بُكُورِهَا

**"O Allah, bless my nation in their early mornings (i.e., what they do early in the morning)."**

Sunan Ibn Majah 2236

The most blessed time for this Ummah is in the early morning. Ensure that you take advantage of this time.



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